3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10 •
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of the house head, whose bed is toward the front, while an old lady or two, perhaps his widowed mother, sleeps toward the back. Along the opposite wall range the sleeping mats of another family, sometimes one related to the house head. There are houses that hold more than two families and others that hold only one. The very poor together with the aged who can no longer make their way up and down the ladders must be content to shiver out the winter in mat lodges.

Many of the people of our earth lodge, and the younger women now bringing in the food which hospitality dictates be offered the visitor[11] are of powerful frame—though of no more than average height—and some tend to portliness.[12] They are scantily clad for this climate: both men and women clad in fringed fiber skirts and basketry caps, differing only in style. In the early nineteenth century, a few would be wearing buckskin clothing and footwear of the style then being communicated down the trade routes from the distant Plains across the Rockies and down the Columbia. Those preparing to brave the weather outside add tule leggings, woven tule sandals stuffed with dry grass, a mantle of skin or fiber, and fur mittens. Their hair is dressed in braids, that of the men wrapped in the new fashion with strips of otter fur. Both sexes wear necklaces of shells or stone beads, ear pendants, and a dentalium shell thrust through the septum of the nose. Many have a flattened brow, cultivated in infancy upon the cradleboard; and several have designs on the face, limbs, and body tattooed according to no particular pattern by rubbing charcoal into incisions or punctuations. The latter practice, says Ray, was a recent importation from the Shasta and Pit River neighbors of the Modoc.

Morning in the winter village comes early for the older boys. Before sunup they are prodded out of bed by a father or grandfather and sent for a roll in the snow, a plunge in the frigid black waters of the stream, and a run upon its banks. By the time the sun climbs above the snow-laden trees, women have begun to stir, arranging their hair, raking up the fire, lifting a baby on its cradleboard to nurse. In the cooking lodge, others are heating the stones that, dropped into a basket of mush, will soon cause it to boil. The watertight cooking baskets are treasured, for they have come in trade or as loot from peoples to the south. Families

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As if to supply counterpoint to the virtues of the esteemed, the myths cast scorn upon the baseborn, with their noisy pretensions to eminence, their repeated disregard and outright ignorance of good breeding, their ignoble cheating of members of their own village, the shabbiness of their gear, and their downright poverty. A poor man is "like a slave." The impecunious aged, lacking kinfolk to provide for them, are no better. Yet the myths do not depict the lot of the poor and the orphan as inalterably fixed: by dint of striving they may win their way to spiritual power and to material affluence, thereby gaining the esteem of their fellows.

The behavior traditionally to be maintained toward others is well illustrated by the formal counsel given in recent days by one old Klamath woman. Speaking to her great-grandson, she said:

> Now you listen to me; I want to tell you what is right. When you go into town, don't run around; don't go with them bad Indians. Stay in the house. Do what is right. We know that children should do what their father and mother tell them. Listen to what old people tell you. Some people, them bad Indians, they steal. Stealing is bad. No one should take anything without paying for it. Don't make trouble; be nice to everybody. Some people, they smash things and then they get into trouble. If you stay home you won't be in no trouble. Don't pay attention to those people who want to lead you into trouble. Stay away from them. They will only lead you into temptation and you will be sorry. Speak nice to poor people. Don't laugh at them. Pay attention to them and help them. Don't make people talk about you. Help all; act good all the time. Be nice and smart. Lead the blind; don't laugh at them. When you see a poor person, go up and tell him who you are. That way everybody thinks good of you. Don't play tricks on people. Be smart and nice. Be careful you don't get into trouble. *Now I am correcting you.*[15]

This is the ideal behavior for the well born or for those who aspire to advance themselves: the ability to maintain boundaries against outsiders, to find the fundamental strength within the home and the wise counsel of elders, and to be considerate of those less fortunate.

These norms, however, must be tempered by the demands of existence in a real world, in which particularistic loyalties take precedence. At the center of concentric circles of concern stands